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The "Plea for the Middle Classes" was the document which led to the foundation of the large groups of "Woodard Schools" which now (1884) include 3 in Sussex (Lancing, Hove & Brighton) 1 in Staffs. (Deerstone) 1 in Shropsh. (Ellesmere, dependent on Denstone) 1 in Somerset. (Taunton) & 1 I think in Yorkshire. J.G.T.

> ~~is~~ a Plea for the Middle Classes by Rev. W. Woodard.

OUR HOLY AND OUR BEAUTIFUL HOUSE,  
THE CHURCH OF ENGLAND.

A SERMON,

PREACHED AT THE RE-OPENING

OF THE

PARISH CHURCH OF LEEDS,

September 3rd, 1848,

WITH REFERENCE TO A LATE ACT OF APOSTACY.

BY

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VICAR.

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AND T. HARRISON, LEEDS.

1848





TO

THE CHURCHWARDENS

OF THE PARISH OF LEEDS.

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GENTLEMEN,

I preached this Sermon on Love to the Church of England, and, at your request, I publish it, because, as you are aware, a clergyman has apostatized to the Church of Rome, who, a few months ago, was officiating as a curate in this parish. I was desirous of laying before my congregation, in one short discourse, the important subjects upon which I am accustomed to enlarge.

Mr. Jephson was recommended to me as a curate, by a clergyman holding a high position in the Irish Church ; who informed me that Mr. Jephson had at one time been unsettled in his principles, but assured me that he was now devoted to the interests of the Church of England. He shewed me a letter from Mr. Jephson, in which he expressed himself to the same effect. Mr. Jephson, who had been curate of Wilby in Norfolk, produced the necessary testimonials, signed by three beneficed clergymen, and countersigned by the Lord Bishop of Norwich. To me he was a perfect stranger, but he declared himself to be "a decided Anglican." His license bears date the 8th of January, 1847.

During the time of his residence in Leeds, he never expressed to me any doubts or difficulties with respect to the doctrines of the Church of England, but on the contrary, agreed with me, whenever in conversation any of those doctrines were discussed, in which our differences with the Church of Rome are most apparent.

In the spring of the present year he gave me notice of his intention to resign his curacy, *simply and entirely on the ground of his ill health*; his medical adviser, Mr. Hey, having informed Mrs. Jephson that her husband's constitution could not stand another winter in the North. He accepted an offer that I made to him, of endeavouring to obtain for him a Church of England chaplaincy abroad.

Mr. and Mrs. Jephson remained in Leeds after his resignation of the curacy till August. Not the slightest hint did Mr. Jephson give to the clergy or any of his friends, even when bidding them farewell, of his intention to leave the Church of England. To the very last he accepted the hospitality of a lay member of the Church, which was offered to him solely on the ground of his being a Church of England clergyman. He stated that they were going into Norfolk, to remain with the relations of Mrs. Jephson, until, on the restoration of health, he could obtain another curacy.

A few days after they had left Leeds, and two months after he had resigned the curacy on the plea of ill health, Mr. Jephson sent to the senior curate of the Parish Church an insulting letter, in which he announced the fact that he, together with his wife, had been received at Birmingham into the Church of Rome.

You will judge, gentlemen, of the surprise which, under these circumstances, I experienced, when I received information last week that Mr. and Mrs. Jephson had been received into the Church of Rome, *not on their quitting Leeds in August 1848, but in the year 1846*, before his coming to Leeds; that, even then, while professing himself to be "a decided Anglican," he was actually a member of the apostate



Church of Rome. Of this fact you may receive the proof by referring to "The (Roman) Catholic Directory Almanac and Ecclesiastical Register," for 1847, of which a copy will be left at the publisher's. This work, which was published in January 1847, is of indisputable authority, being the Annual Register of the Romanists, which is issued *Permissu Superiorum*. At page 186 you will find the following passage :

"CONVERSIONS.—In the Directory of last year we chronicled a few of the leading conversions to our holy faith, most of which were then recent. We now give the names of other converts, who made profession of the (Roman) Catholic faith after the Directory went to press, and also the names of others who have since been admitted into the Church. The list, though select, is by no means complete, for we have reason to know that other distinguished names could be given. Were an enumeration made of *all* the converts since our last publication, its vastness would excite surprise. The names of the new converts we now give are as follow :"—Then follow the names of fourteen clerical apostates, the fifth name in the list being that of "the Rev. J. M. Jephson, Curate of Wilby." At page 187 a list is given of "other converts," and in that list occurs the name of Mrs. Jephson, who is described as "Mrs. Jephson, wife of the Anglican minister who also became a (Roman) Catholic."

Although it is not my intention to enter into any controversy upon this subject, I have now stated to you the facts of the case as far as they are known to me, and in accordance with a wish expressed by you ; and I cannot but think that, when all these circumstances are taken into consideration, together with the other artifices to which the Romanists are resorting ; and when we consider also the opportunities which Mr. and Mrs. Jephson possessed, in the entire and friendly confidence which was placed in them, it is creditable to the parishioners of Leeds, that they left us without having been able to pervert a single soul.

For the kind sympathy expressed towards me on this occasion by you, and by my parishioners generally, I am grateful ; as I am, indeed, for the invariable kindness I have experienced from my congregation, during the eleven years of my ministrations in this parish.

I am, Gentlemen,

Your faithful Friend and Servant,

W. F. HOOK.

VICARAGE, LEEDS,

*4th Sept.* 1848.

# SERMON.

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ISAIAH, LXIV. 11.

“Our holy and our beautiful house, where our fathers praised Thee.”

I select this sentence to introduce my present discourse, without reference to the context, because it expresses a sentiment which I have always sought to encourage, and describes the feelings by which we are all of us animated upon the present occasion, when we are readmitted into this, “our holy and our beautiful house,” which has for several weeks been closed, in order that it might be cleansed and repaired.

What strong affection do these words imply, what tenderness of heart, what generous feeling, on the part of the prophet Isaiah! And even to inanimate things, when they are associated in our minds with those we honour and love, an attachment arises in the soul of every one who is capable of experiencing a disinterested affection. Because we love our God, we love the place where His honour dwelleth; and the services we render to the God of our love, we desire to be the very best we are capable of offering.

Seven years have now elapsed since, by your generosity, this church was reared in its magnificence; and what I said to you then I now repeat; It is a beautiful house that we have reared, let us make it a holy house, by frequenting it with hearts made holy by the mighty operations of God the Holy Ghost.

Seven years have now elapsed since the consecration of this church, and by your continued liberality, the services have been performed, according to the model provided for us at the Reformation, in all the beauty of holiness. No attempt has been made to ape the services of that apostate Church, the Church of Rome, but the Prayer Book has been our guide, not more and not less. By the Prayer Book, the option is given us of either singing or saying the services; and it is the glory of our Prayer Book that our services are always sublime and edifying, whether they be simply said, or whether, the aid of a choir being called in, they are chanted and sung. The mode is a thing indifferent, or rather it is a matter of taste and feeling: and your choice devolving upon a choral service, as that in the first place enjoined by the Prayer Book, you have enabled us to perform that service in a manner not surpassed by many of our cathedrals. Here thousands on a Sunday, and hundreds often on week days, have been accustomed to bear their part in our sublime services; and here those services have been solemnized by a due but not overstrained attention to the decent ceremonies enjoined by the reformed Church of England; ceremonies often peculiar to our Church, though consonant with primitive usage, and distinguishing it equally from Geneva and Rome.

These things have only attached us the more to this "our holy and our beautiful house;" we have loved the house and the services performed therein.

It has been reported, that in attention to the services of this church, preaching has been neglected; but I question much whether in any church in England more sermons have been delivered. Four times *at least* in every week are sermons preached from this pulpit, and very seldom so few as four; for sermons are delivered on every festival of the Church, while every



day in Lent there has been a sermon; nine sermons in each Lenten week; and a similar course of daily preaching has been pursued before Confirmations, and other special occasions. And blessed be God, many seals to my ministry, since the church was consecrated, hath He vouchsafed me; many there are who love this "our holy and our beautiful house" the more, because here, by the Spirit of God, the conversion of their souls was first effected; and never do we forget that preaching is one of the chief instruments in the hands of the Holy Spirit, Who speaks, through the voice of His minister, not only for the edification, but also for the conversion of souls.

Here too, from the hands of our revered pastor, the Bishop, by whom labour is accounted nothing when the benefit of his spiritual children is concerned, upwards of five thousand young persons have, within the last seven years, received the grace of Confirmation. To those who have approached that blessed ordinance with faithful and penitent hearts, "this our holy and our beautiful house," in which their baptismal vows were renewed, and they received their bishop's blessing, must needs be dear. And inexpressibly dear it is to them, and to others, who have been accustomed to seek the strengthening and refreshing of their souls in the sacrament of the Lord's Supper, that sacrament administered here, at least once in every week.

And ye who seek and find happiness in a happy home, dear to you is this "our holy and our beautiful house," wherein ye were joined together in the bonds of a holy matrimony, and to which you brought your little ones when you desired to graft them into Christ through the laver of regeneration.

Because you have these and other good reasons for loving "our holy and our beautiful house," you have, my brethren, with your accustomed liberality, come for-



ward with subscriptions for its cleansing and renovation, and will contribute further this day to exonerate the lay officers, the wardens of this church, by whose zeal, good taste, and sound judgment, this good work has been accomplished, from the burthen of a debt.

This you have done, and will do, because you love your "holy and your beautiful house."

But I have had a further object in selecting the words of our text, and I would apply them not merely to the material fabric; I would apply them also to that of which this building is but a symbol or type, to the Church of England itself, which we should love to contemplate as "our holy and our beautiful house." Unless we love her as such, we shall never dutifully serve her. *They* do not serve her dutifully, *they* are not her true and faithful children, whose hearts go a whoring after the abominations of other lands, and who, with alienated affections, are ever dwelling on what they call the "miserable deficiencies" of the Church of England: who, if they dare not, as yet, declare our house to be unholy, still hesitate to pronounce it beautiful, and sigh for the garish ornaments, if not for the images and idols with which foreign temples are adorned.

Let us take warning from the conduct and the fate of the Israelites.

Before the Babylonian captivity, there was not that devoted attachment among the sons of Israel to the institutions of their Church and country, which, after their return, became almost a superstition. They accepted their theocratic government, and the peculiar rites of their divine religion, but they were discontented under them: they regarded their isolation among the nations of the world, not as an honour, but with feelings of impatience; and in the prevalent idolatry, for which they could find a palliation, they

wished to participate. They could not, in their pretended modesty, believe that a single nation could be right, and the rest of the world in error; and therefore, although they were willing to worship Jehovah as the supreme God, they desired to multiply mediators, to have "Gods many, and Lords many," and like the nations around them, to bow down to wood and stone, the work of men's hands, and even to "burn incense to the Queen of Heaven."\*

The consequence was, that, in the absence of love to their own institutions, of attachment to that which was their peculiarity and distinction, not only were individuals continually perverted, but the whole nation not unfrequently lapsed into idolatry.

It often happens that we know not the value of what we possess, until, for our ingratitude, we are deprived of it. It was not until their holy cities were a wilderness, and Jerusalem a desolation :† it was not until their "holy and their beautiful house," was burnt up with fire, and all their pleasant things laid waste; it was not until, weeping by the waters of Babylon, they had dwelt among the disgusting rites and the gross immoralities of the idolatrous nations, that they perceived the value of the divine institutions, and made their peculiarities their glory and their boast.

After the return of the Israelites from Babylon, they loved their national institutions, and the very peculiarities of their worship; and thus being animated by love, although, as a perverse and stiff-necked people, they fell into other sins, they could not be accused of a want of patriotism, or of apostacy from the God of their fathers.

God grant, my brethren, that we may be taught to value, ere it be too late, the blessings which we as

\* Jer. xliv. 17.      + Isa. lxiv. 10.

Englishmen possess in Church and State. Our forefathers loved their country, as the terms, "old England," and "merry England," applied to their native land, sufficiently attest; and for their country they fought and bled, when a nation's greatness was erroneously supposed to consist in success in war. Our immediate ancestors, enamoured of that glorious constitution, the coping stone of which was laid in the revolution of 1688, spared no expense of money or of blood, to defend those rights and that liberty, which, dearly purchased, were highly prized.

And so also with respect to "our holy and our beautiful house," the Church of England: our forefathers loved it, as the purest and best reformed Church in the world, the bulwark of the Reformation; and in defence of what they loved, our great divines, Hooker, and Andrewes, and Laud, and Taylor, and Barrow, and Bull, and a host of others, laboured by day, and robbed themselves of rest by night, and sharpened their pens in controversy: for this, "our holy and our beautiful house," confessors "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment;" and martyrs died at the stake; and yet further, for his insidious attempts to undermine "our holy and our beautiful house, where our fathers praised their God," our noble ancestors hurled a popish and profligate monarch from his throne, and condemning his offspring to perpetual banishment, effected a revolution which is justly termed glorious; a revolution which has attested the devotion of Englishmen, (a devotion, not yet, I trust, extinct,) to the cause of Protestantism and the Church, to the cause of our constitution in Church and State.

I say, a devotion not yet extinct: but that devotion is waxing fainter and more faint, even because in our eagerness to correct abuses, which is right, we are too

apt to be oblivious of the blessings which we possess. That there may be cobwebs on the walls of the most cleanly abode, of which the removal is desirable; that there are imperfections in every thing, which, though reared on a divine foundation, has been reared by human hands; that new apartments may require to be added to the most commodious house; that ancient furniture may need to be burnished and repaired, and to be adapted to modern uses; all this we may freely admit; but if men exaggerate deficiencies or defects: the deficiencies or defects not peculiar to ourselves, but shared alike by others; if they are continually dwelling upon them, so that they can neither see for themselves nor point to others the peculiar holiness, the peculiar beauty, the superiority of our own "most holy and most beautiful house," there cannot be for it that love, without which, as we have seen, no real devoted service can be rendered.

This error was at one time confined to those who, at heart Puritans in doctrine, if not Presbyterians in discipline, conformed to the Church, either because it was, as they supposed, established, or because it afforded them a more extended sphere of usefulness, or for some other reason not perhaps assignable even by themselves; but who, while conforming, were free in their censures of the Church, for retaining those points of Catholic practice and doctrine, by which the Church of England is distinguished from all other Protestant communities.

But, alas! this alienation of heart from the Church, at whose altars they serve, is no longer confined to these, and such as these: others there are, who, groping in the darkness of an opposite extreme, are as free in their censures of the Church, for asserting those grand and important Protestant truths, by maintaining which, the Church of England is distinguished



from the apostate Church of Rome. At the same time the two extremes unite in this, that, the one taking the meeting house, and the other the mass house, for their model, they, in act as well as in word, disparage the Book of Common Prayer : the one extreme adds to the Prayer Book, Hymns, too often the composition of Nonconformists ; the other extreme introduces forms and ceremonies which were wisely rejected at the Reformation, and refers to the Breviary or the Missal, as if these were an authority to guide us in the celebration of our reformed services. Those who are in the one extreme, omit whole portions of the Prayer Book, because, imagining themselves wiser than the Church, they reject the Church's teaching with respect to baptism ; and those in the opposite extreme, so comport themselves at the celebration of the Lord's Supper, as to show that they think the Church deficient in her teaching as it regards that holy sacrament.

In the absence of love, the defection of such persons, or of their disciples, to the ranks either of Protestant or of Romish dissent, is no more wonderful than the frequent idolatry of the Israelites before they learned to love their theocratic system, and to rejoice in its superiority to every other form of religion or scheme of polity throughout the world.

Be it for us, my brethren, especially in these days of change, to take off our eyes from the blemishes which may slightly deface " our holy and our beautiful house ;" let us dwell upon the many advantages which we possess, in being permitted therein to worship our God in the beauty of holiness. Let us love the Church of England for her very peculiarities, those peculiarities, which, keeping her distinct from the Romanists and the Rationalists, seem to identify her with the primitive and scriptural Church.



We will love the Church of England, for that it is the ancient Catholic Church of this realm, the only Church, (for the Romanists form a sect of modern introduction,) which can by an uninterrupted series of ordinations, trace its origin from those zealous missionaries from various nations, by whom christianity was first introduced into this island, and through them to the holy Apostles.\* In this our Catholic Church, all primitive and Catholic truth is held; all the doctrines which were held universally by the universal Church, before the division of the East and the West through the ambition of the pontiffs of Rome; all Catholic truth as distinguishable and distinguished from medieval superstition and Romish corruption. Herein we are taught to worship one God in Trinity and Trinity in Unity; while we devoutly recognize in the work of man's salvation, the character of God the Father, the divinity and work of God the Son; the Personality, the Divinity, and the Grace of God the Holy Ghost, three Persons

\* The kingdom of Mercia, containing the counties of Chester, Nottingham, Derby, Stafford, Salop, Northampton, Leicester, Lincoln, Huntingdon, Rutland, Warwick, Worcester, Oxford, Gloucester, Buckingham, Bedford, Hereford, and part of Hertford, was converted to Christianity by Finan, Diuma, Ceollach, and Trumhere, all Irish bishops. Bede, Hist. lib. iii, c. 21. The kingdom of Northumberland, which contained York, Lancaster, and the northern parts of England, and extended a considerable way into Scotland, was chiefly converted by Aidan, another Irish bishop. Paulinus had been sent on this mission by Justus of Canterbury, successor of Augustine, but was soon obliged to retire, and paganism resumed its sway, until Aidan arrived under happier auspices, and converted the nation. Ibid. lib. iii. c. 3, 5, and 6. Essex, Middlesex, and Hertford were converted by Cedd, another Irish bishop, after they had relapsed into paganism. Ibid, lib. iii. c. 22. The Picts and Scots of Scotland were converted by Columba, an Irishman, first abbot of Iona, in the sixth century. Ibid. lib. iii. c. 4.—See *Palmer's Origines Liturgicae*.

but one God : we are warned of the fall, the corruption, the guilt, the helplessness of man ; we are told of the Incarnation of the Son of God, that in Him, becoming man without ceasing to be God, in the God-Man, there might be a Mediator between the divine and the human natures. The Church preaches to us the necessity of repentance towards God, and of turning from every sin : the atonement for sin by the blood of God : the doctrine of justification by faith in the blood of the atonement ; and the necessity of having that blood applied to our souls, and our union with Christ effected, by the sacraments of the Gospel : the Church preaches to us the sanctification of heart and life by the grace of the Spirit, to be sought for in the Ordinances of the Sanctuary, by earnest prayer and a self-denying life : the Church preaches to us the resurrection of the dead, the future judgment of all mankind, according to their works ; eternal punishment in hell, as the wages of sin ; and eternal happiness in heaven, as the gift of God in Jesus Christ our Lord. In this our portion of the Catholic Church, the Church here by God established in England, the pure word of God is preached, and the sacraments are duly administered, not mutilated as in the Church of Rome ; and therefore “ our holy and our beautiful house,” we as Catholics have reason to love.

But moreover we will love the Church of England, not for her Catholicism only, but for her Protestantism also : for the title of Protestant stands in antagonism not to Catholicism, as deceivers teach, but to Romanism. We glory in our title of Protestant ; for by that title we proclaim to all the world that we protest against “ the Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints” :\* not only

\* Article xxii.

do we declare these things to be “repugnant to the word of God,” but while we protest against the Romish violation both of Scripture and of primitive practice, in withholding the cup in the Lord’s Supper from the people,\* whereby it becomes doubtful whether by the Romanists that sacrament is ever received : we protest also against their dogma of Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, which “is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions”;† we declare that “the offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual”; and that “there is none other satisfaction for sin but that alone”; and we therefore protest against the sacrifices of masses, in the which the Romanists say that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt; which we pronounce to be “blasphemous fables and dangerous deceits”.‡ If this do not vindicate our Protestantism, I do not know what will ; but we are Protestant also in the grand doctrine of justification by faith only, independently of works, as that doctrine was defined at the Reformation in opposition to the scholastic and medieval doctrine of justification by works, adopted by the Romish Church in the assembly of Trent, and the origin of some of her worst corruptions : we are Protestant in the distinction we maintain, and which I incessantly point out to you, between justification and sanctification, between the imputed righteousness by which we are justified, and the imparted righteousness which, though necessary, has no share in justifying us ; between the perfect

\* Article xxx.

+ Article xxviii.

‡ Article xxxi.

righteousness of Christ Jesus, through which, when it is received in our souls by faith, and applied to us by the sacraments, we are accounted what we are not; and the righteousness of sanctification, which, wrought in us by the Holy Ghost, is our own, but is so imperfect, that when we look to this our inward righteousness, we strike upon our breasts and say, "God be merciful to me a sinner," and feel that without a Saviour we should die, without a Redeemer we should perish.\*

There are now two extremes in the Church: the one extreme would receive the Articles without the Prayer Book; the other, the Prayer Book without the Articles. From either extreme all those who love the Church of England *as it is*, must stand apart. We are not so to hold justification by faith, as to set aside the sacramental religion of the Prayer Book: neither are we so unduly to elevate the sacraments, as to set aside the doctrine of justification by faith. When the Protestant element in the constitution of the Church of England is too exclusively regarded, as was the case a few years ago, we must contend for our Catholicism; but when Catholicism, misunderstood by the weak, and perverted by the artful and designing, is verging upon Popery,—then it becomes needful to display our zeal as Protestants. Puritanism is a bad thing, but Popery is worse.

It is because it is both Catholic and Protestant, (not Romish nor Rationalistic,) that our's is a holy and a beautiful house; and holy and beautiful are our services also, when the requisitions of the Prayer Book are duly observed; they tacitly protest against either ex-

\* On this subject see Heurtley's Bampton Lectures. These Lectures, and his Sermons on Union with Christ, are an invaluable addition to our theological treasury.



treme : against the irreverence of Ultra-protestantism on the one hand, against the mummery and the superstition of Romanism on the other ; so that, as Grotius was compelled by his love of truth to admit, “ the English Liturgy is the finest service in the world : ” it is so, in the dignified simplicity of its significant ceremonies, in the chastened fervour of its prayers, in the heavenly aspirations of its praises. Where indeed can we find a composition so comprehensive and yet so condensed, so chastened in feeling, so fervent in devotion, so sublime in sentiment, so simple in language, as the reformed liturgy of “ our holy and our beautiful house.” We only turn to it with the greater affection, and with more grateful admiration of the wisdom which guided our Reformers, if we chance to see what the liturgy before the Reformation was, or happen to meet with the disgusting compositions which pass under that name, which the Church of Rome, in its corruption, still retains.

And now, my brethren, I have led you on from the contemplation of that beautiful fabric in which we are assembled, to the contemplation of the holiness and beauty of the Church of England : and onwards and upwards, further still, would I lead you, until these feelings of reverential love, exhibited first towards the creature, find their centre, termination, and perfection, in the Creator. We are to follow the course of our nature in this as in every other respect ; and a law of our nature it is, that commencing at a scarcely discernible point, our faculties gradually expand ; we begin with childish things, which, when we come to man’s estate, we lay aside ; we commence with what is visible and material, and we grow into an acquaintance with the immaterial and invisible ; all our faculties have their infancy ; we gradually advance ; we must creep before we can walk, and walk before we



run ; and so it is with respect to our minds ; with our principles, our sentiments, our affections. All are eventually to rest upon God. As the fire to its sphere, as the stone to its centre, as rivers to the sea, so to the Lord God Almighty, to God the Holy Trinity, as to an Absorbing Centre, through Christ the only medium, the sanctified heart in every principle, faculty, wish, hope, and feeling, is attracted ; until in the beatific vision it will lose all, but its individuality. But we arrive not at this perfection at once ; for this, the end of our existence, we are to be educated and trained. Our affections are first directed to our earthly relations, in order to give vigour and play to our tenderness and sensibility. Before they rest upon God as our Father, (as must be the case in him who is a perfect man in Christ Jesus,) they are to be exercised in childhood towards our earthly parents : and, in like manner, we pass from the love of the brethren with whom we are associated, to the love of the Church ; from the love of the Church to the love of God ; and when by the love of God our hearts are converted, they return with a more enlightened love to the Church ; since the Church is then regarded as the mystical Body of Christ, and in loving the Head we must love the Body also. As the moisture taken from the earth and received into the clouds, returns again to earth in genial and refreshing showers, so the affections, drawn from this world and fixed on the things of heaven, return, in their sanctification, to our churches and our homes, blessing and being blessed.

As from simple coloured rays, all compound coloured rays are formed, and all coloured rays combined make a white one ; so will all our affections be ultimately combined in the one overwhelming affection of love to God ; but until this be accomplished, which, in its fulness, will never be, until, (which God grant,) we

are just men made perfect in the world to come, each separate affection must be duly cultivated, in subordination to the first and great commandment : the affection of parents towards their children, and of children towards their parents, of husbands towards their wives, and of wives towards their husbands, of patriots towards their country, and of churchmen towards their Church.

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#### POSTSCRIPT.

A parent, anxious for the right training of his children, and lamenting the several apostacies, which have occurred during the last few years, has written to me asking : “ Can it be possible that Church Principles lead so frequently to so much unsoundness ? ” We answer, not Church Principles, if the term, Church Principles, be properly understood. I have always understood by that term, *Church of England Principles* ; and I have supposed that persons professing to hold “ Church Principles,” are persons ready, (like all our great Divines of the 17th century, without a single exception,) to stand by the distinguishing principles of the English Reformation, and to contend against Rome with a zeal at least equal to that which they display against Geneva. But of late I have found myself very often mistaken in the persons so trusted, and that by “ Church Principles” some persons mean their own opinions, whatever they may be ; “ Catholic Principles” in their vocabulary, being the term used to signify their private judgment, or, not what the Prayer Book adopts as Catholic, but what they imagine to be discoverable in the primitive writers ; others there are, who by “ Church Principles,” mean all the obnoxious doctrines of Popery.

It becomes necessary for us therefore to speak of *Church of England Principles*, if we do not wish to be deceived or misunderstood, and to assert that, by Catholicism, we mean the doctrines of the Prayer Book.













